

MOSES

4

AND

IETHRO:

Or the

Good Magistrate:

Containing sundry necessary admonitions to all *Mayors, Gouvernours, and Freemen* of Townes Corporate, as they were delivered in a Sermon at *S. Maries* in *Douer* on the Election Day.

By IO: READING. *K*

2 CHRON. 19. 6, &c.

Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be with you in the cause and iudgements.

LONDON,

Printed by *Iohn Legatt* for *Robert Allott*, and are to be sold in *Pauls-Church-yard* at the figure of the *Gray-hound*. 1626.

M O S E S

AND
JETHRO

Good Magistrate:

Containing sundry necessary ad-

ditions to all Masters, Governors, and
wards of Houses of Correction, as they were
inserted in a Sermon at St. Martin's Church



By J. C. B. 1750.

2. C. B. 1750. 12. 6. 8.

It is hereby ordered, that for the better
government of such, and of the said, and he will be
in the said, and he will be in the said.

L O N D O N.

Printed by John Leggat for Robert Oglethorpe, and
to be sold in Pump-Church-yard at the sign
of the Cross, 1750.



To the Right Worshipfull the *Maior*
and *Iurats* of *Douer*: To the *Maiors*, *Barons*,
and *Free-men* of the *Cinqueports*: Grace
and peace be multiplied in *Iesw Christ*.

RIGHT WORSHIPFULL,



Have tendered these Meditations
to your so generall Patronage, be-
cause you all have one interest in
them; In as much as you all make
one bodie. I am not ignorant, that
they are neither accommodated to
the excellencie of these times, nor
the curiositie of such as will not abide wholesome Do-
ctrine; I doe know, that (to guiltie consciences, and car-
nall mindes of men not so much proposing to themselves
reformation, as formalitie in bearing) all plaine and
home-put reproofes are like acrimonie of medicines to
greene wounds: I remember that truth, by reason of our
corrupt will and peruerse affections, is fruitfull in be-
getting enemies; neither am I to learne this out of mine
owne particulars; it was euer so with the Prophets, A-
postles, Martyrs, yea and Christ himselfe: yet haue I
(without care, what the unreformable shall thinke, or
say of my plaine dealing) addressed these exhortations, to
those few of many amongst you, who (duely considering
how heauily it importeth vs to admonish sinners, lest their
blood be required at our hands, to cry aloud and spare
not, to shew the people their transgressions, and the house

Ezek. 3. 20.

Isa. 58. 1.

2 Cor. 5. 10.

of Iacob their sinnes) will not therefore thinke we are become their enemies, because we tell them the truth, but remember how necessary the greatest instance, and roundest warnings now are in these dangerous times, wherein the dreadfull hand of God, hath in our late visitations, pointed out the neglect, conniueance, and impunitie, begetting that cursed libertie of sinning, for which the wrath of God commeth on the children of disobedience: and, that (since we must all indifferently appeare before the tribunnall of Christ) they are not friends, who passe by our vnraged faults, as the Priest and Leuite by the wounded man, but they who like the good Samaritan, poure in Wine and Oyle, to clense and heale, and consequently to prepare vs against the strict examination of the most holy Iudge: Consider therefore what I say, and the Lord God giue you vnderstanding in all things, that vpon a present reformation, the Lord may make fast the barres of our gates, turne his indignation from vs, and set the cloudy pillar, day and night, betwixt vs and our insolent enemies: in which hope I rest

Yours to loue,

and serue you,

Wm. R. A. D. I. N. G.



Moses and Jethro.

Exod. 18. 24.

And Moses harkened unto the voice of his father in law, and did all that he had said.



Moses doth here passe to the historie of a new policy which thenceforth hee obserued: there are two parts of it; the first declareth the aduice and counsell of *Jethro*, giuing being and life to this politicall course: From the 17. verse, to the 23. the second relateth the execution of the same counsell from the 24. verse.

In the first is found an *anagnorisis*, an euerfion, reiection, or reproouing their former custome, *the thing which thou doest is not well*: as if one should tell you, you haue some inconueniences in your custome, which are neither right, nor good: so found *Jethro* some subiect of reformation in the customes of *Moses* and the republike of Israel.

Verf. 17.

In the second is a *narratio*, or proposition of an order from that time to be instituted.

Concerning the persons eligible to the magistracy, these particulars are set downe.

1. *Quis praefecturus esset.* *Moses, consulta facie Domini, Be thou for the people to Godward, and report thou the causes vnto God; and admonish them of the ordinance and of the lawes, &c.* that is, iudge thou in difficult

Verf. 19.

Verf. 22.

causes, which cannot be decided, but by consulting with God.

2, *Quos eligeret*: provide among all the people men of courage, fearing God, men dealing truly, hating covetousnesse.

3, *Quibus*, Appoint such over them to bee rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens: Let them iudge the people at all seasons——that is for the manner of iudicature which is set downe, vers. 22. the event is promised, vers. 23. *if thou doe this thing (and God so command thee)* both thou shalt be able to endure, and all this people shall also goe quietly to their place. Immediately after the aduice, commeth the narration of the fact the fruit and issue thereof. *Moses obtemperated, And Moses harkened unto the voice of his father in law.*

1. Regularitie, and disposition in taking counsell, *And Moses harkened unto, &c.*
 The words co- }
 name Moses his }
 2. Conformitie, in the execution thereof, *and he did all, &c.*

1. His regularitie.

Gen. 3. 17.

Rom. 10. 17.

Pro. 2. 2. 10,

11, 12.

And Moses harkened unto the voice of his father in law: Hearing is the sense of discipline: error first entred into the soule through that dore, the woman harkened to the serpent and was seduced, and because the man hearkened to the voice of his wife, in that which God forbad, he was cursed, and the cure must follow the euill, the same way into the soule, we must be healed through the eare: there the word entreth to beget saving faith, faith is by hearing: there counsell entreth into the mind, to make men wise, cause thine eares to hearken unto wisdom, incline thine heart

to understanding: when wisdom entresth into thine heart, and knowledge delighteth thy soule, then shall counsell preserve thee; and understanding shall keep thee, and deliver thee from the evill way —.

Moses was here ruled by his father in lawes counsel: what that was, the precedent story hath, and I shall speake summarily of it in the conclusion hereof. (iv.)

For the present I have to obserue the regularitie and disposition of Moses, considering him in relation to his counsellor: Moses had heard God speake: had receiued commission, and instruction from God himselfe; God had by his hands done wonderfull things in the land of Egypt, wonders in the sea, wonders in the desert; the Lord was among that people, he went before them *by day time in a pillar of a cloud*; and in a *pillar of fire by night*; to giue them light; and to search them out a place to pitch their tents in: this was the dreadfull standard of the Lord of hostes, where God set it downe, they pitched their tents, when he remooued it, they were to march againe. The Lord did beare them in the wildernesse, *as a man doth beare his sonne*: The Lord had promised Moses his assistance, *certainly I will be with thee*, to dictate what he should speake in his seruice, *I will be with thy mouth*; and will *teach thee what thou shalt say*, and to direct in all cases of deliberation, *I will teach you what yee ought to doe*: and lest Moses should still distrust his own ability, God confirmeth his promises by miracles peculiar to Moses sense. Thus was Moses enabled by the spirit of counsell: but as for Iethro, whether hee were Prince, or Priest of Midian, or both. I dispute not: it was an ancient manner among the nations, for Kings to bee sacrificers; and though *Dauids sonnes* are called *Cohen*,

Num. 14. 14.

Exod. 13. 21.

Deut. 1. 31.

33.

Deut. 1. 31.

Exod. 3. 12.

Exod. 4. 12. 15

Exod. 4.

Aristar. Polit.

3. 10

2. Sam. 8. 18.

Pfal. 110. 4.

1 Sam. 3.

Pfal. 112. 9.

Ier. 32. 32.

2. Cor. 12.

1. Tim. 3. 6.

1. Tim. 4.

Chrys. ih. 10.

Omnia vicia in
malefactorum
mendacium
superbia in be-
nefactorum, &c.

Aug. in Ps. 58.

2 Cor. 12. 10.

Chrys. ib. hom.

26.

which is interpreted, 1. Chron. 18. 17. *Primi ad manum regis*, chiefe about the king: yet the word *in* doth v-
sually import, the same which is in Greek, *in* (which
the Apostle useth *Hebr. 7.*) so called of sacrificing, and
doing of sacred workes: admit he were a Prince, yet
in this new forme of a traueilling common-wealth,
(which could borrow neither modell, nor rules, from
any other state then in being, but was immediately
dependent, for lawes, policies, and gouernment, on
the word and commandement of God) hee could not
be acquainted with any such mysteries of state, as
might serue to declare him a fit counsellor for an vn-
knowne gouernment: yet *Moses* hearkened vnto his
voice. How abundance of knowledge (especially at-
tained by immediate reuelation) puffeth vp, the mes-
senger of Sathan buffeteth *Paul*, to prevent that mis-
chiefe, doth sufficiently declare: how authority great-
neth the mind, *Pauls* prescription to *Timothy* may
serue to intimate, a bishop (saith he) *may not be a young*
scholler, lest he being puffed vp, fall into the condemnati-
on of the diuell: he prohibited not his youth, as vnapt
for that office: let no man contemne thy youth, but
the inexperience of such a man as was *noniter instru-*
ctus, and as it were *nonella plantatio*. The diuell doth
mainely labour to bring men downe the same way by
which himselfe fell; therefore he tempteth the igno-
rant to presumption, till such a mind, like the rising
smoke, by greatning it selfe, vanish and come to no-
thing. He tempteth the learned, and good, to pride,
and contempt of others, therefore when all vices els
are to be feared in euill workes, pride onely is to be
feared in good. When I am weak then am I strong
(saith the Apostle) *Vbi afflictio, ibi et consolatio*, where
afflictio

affliction is, there is consolation, and that grace which
 fortifieth with humility, by subduing, and lessening
 the mind, which in the naturall man hath for the most
 part, such dependance on things externall, that the
 mind of man and his condition, like the beasts and the
 wheelles in *Ezekiels* vision, are degressed, or lifted vp Ezek. 1. 10.
 together, for that mind is on the outward estate
 which beareth it, as the spirit of the beasts was in the
 wheelles. What so great a command as *Moses* had
 might worke, they know, who becomming acquaint-
 ed with such titles of honor, suddainely forget them-
 selues, and their cares prooue nice and impatient of
 counsell. *Saul* did once thinke humbly of himselfe,
was little in his owne sight; then he would hearken to 1. Sam. 15. 17
 the aduice of *Samuel*, but being promoted to a king-
 dome, he neglected the voice of God: no doubt but
 there was a time when *Rehoboam* would haue heard
 the counsell of the ancient men, but feeling the autho-
 ritie of a king in his hand, he reiected them for the ad-
 uise of the young men: why go I so high, or farre?
 hath no man knowne, that a white staffe hath in a
 yeere or two so inspired an officer ouer a thousand,
 that he could abide no aduise? *Moses* in their language
 would haue said: hath not God himselfe put mine
 authority into my hand? hath hee not committed to Num. 11. 21.
 my charge fixe hundred thousand men? haue I not
 talked with God in the mount? haue I not by the
 power of God confirmed my authority by sundry
 miracles? or in the language of the willfull *Sodomites*,
 some would haue replied, *he is come alone as a stran-*
ger, and shall he iudge and rule? or as the insolent *Pha-* Gen. 19. 9.
rises to the yong man whose eyes Christ had opened,
thou art altogether borne in sinnes, and dost thou teach Ioh. 9. 34.

us? thou art not acquainted with the affaires of this new state: content thy selfe with thy charge at *Madian*: But this meekest seruant of God for all those glorious dignities conferred on him, hearkened to his counsell, who was farre inferiour to himselfe: leaving vs in his example this instruction.

The best and most excellent men wil hearken to the aduice of others, yea, sometimes of their inferiours: for,

1. The wisest men are subiect to ouer-sights and errors: neuer to erre is peculiar to God alone who onely is omniscient, who therefore hath beene his counsellor? but he giueth not all knowledge to the wisest, to humble them who being subiect to a thousand errors, are yet apt to be proud with a false opinion of wisdom.

2. God doth sometimes reueale wisdom and counsell to men whose aspects are not promising, whose condition is meane, and obscure, (there was found in the little City a poore wise man, who deliuered the city by his wisdom, though he were so little respected, that no man remembred him) and hide it from the learned and prudent, as to ascertaine men, that himselfe is the authour and fountaine of euery perfection so to teach them, that they ought not to be arrogant of that they haue receiued, since the simple may est-soone controule their projections, neither to contemne others to whom God will sometimes make them beholding for aduice.

Hence it commeth to passe that wise men loue counsell, and fooles their owne waies: they know in the greatest atchieuements counsel is better then strength: they know it is a great misery to want the aduice of private

αἰσῆς ἀλλ' οὐκ
ἐστὶν ἐν σοφίᾳ
Μωϋσέως

private friends, much greater is the want of counsell
 in matters publicke; they know aduice is a sacred
 thing, they know that counselleſſe force falleth with
 it owne weight: euery prouident man therefore *con-*^{vis conf. y. en-}
ſilium querit: if it be not giuen him hee will purchaſe ^{pers mole ruis}
 it. *Bernard* ſaith well, by counsell, *tracta ante factum*, ^{Caſſiodor.}
quia poſt factum ſera retractatio eſt: aduife, before thou ^{Bern. de confid.}
 execute, repentance and counsell come too late, ^{l. 4. c. 4.}
 when things are done. Doe nothing without aduice,
 & *poſt factum non penitebis*: the reaſon why wiſe-
 men loue others aduice, is becauſe ſeeing their owne
 wants, they ſuſpect, and are iealous of themſelues: the
 foole, becauſe he knoweth not ſo much as his owne
 defects, hath an high opinion of his own worth, ther-
 fore he is precipitate, and often vnlucky to himſelfe,
 or that vnhappy common-wealth committed to his
 managing: and like the *Polypus* (a true embleme of ^{whole}
 vnaduifed men) taken in a ſnare, for want of taking ^{motto is}
 heed. I conclude this point then. Counsell is for wiſe ^{dispoſ. ad p. uas.}
 men, and correction for fooles, for theſe hate aduife: ^{Ambroſ.}
 the wiſeſt of men hath the ſumme of all, *The way of a* ^{Prou. 12. 15.}
foole is right in his owne eyes: but he that heareth coun-
ſell is wiſe.

I know not yet to whom this addreſſe belongeth,
 but in the phraſe of *Tamar* I may ſay to him, *Diſcerne*
I pray thee, cuius ſunt iſta, ſigillum, ſudarium & ſcapio ^{Gen. 3. 25.}
iſte.—I meane the ſcale and ſtaffe of office, to him I
 ſay, as this concerneth him, when the ſtaffe and autho-
 rity ſhall be put into his hand by your ſuffrages, to af-
 ſure him that he cannot be a good patriot who deſpi-
 ſeth, and therefore will not hearken to counsell: ſo to
 you all I ſay, it firſt and for preſent concerneth you,
 who though many, are but one body, and in place of

one *Moses* now to make choice, (one *Moses* made choice of many Magistrates, you being many are to choose one) therefore your first part is in imitation of this man of God, to heare aduice what choice you ought to make: you must be *auscultantes*: first to the Prophet, who by a laudable custome, is to you as some *Iethro*, aduising you concerning your election: secondly, to those grauest, and most experienced members of your state, whose age, imployment and obseruation haue enabled them to iudge what man in respect of the particulars, is fittest to be elected.

The word is our cloudy pillar to direct our courses, when that remooueth we must follow it, when that standeth, we must rest: this is that *cibus mentis*, in whose strength we are to walke: this is that which maketh vs blessed in hearkning to it, and wise in doing it, *I will liken him to a wise man, which hath builded his house on a rocke*: hee and his worke shall stand. With this the good Magistrate must be initiated and consecrated, (as the high Priests were wont to bee, with the blood of the sacrifice: thou shalt take of the blood and put it upon the tip of their right eare—and upon the thumb of their right hand, and upon the great toe of the right foot) their eare must first bee touched with the word, that it may be sanctified and opened to counsell, next the hand, that their worke and administration may be holy, and that their conuersation may be blamelesse.

If this part be neglected, I easily belecue the rest will prooue vnhappy, and euil to you, what choice soeuer you make: for how shall God giue you a blessing in a good Magistrate, how shall hee prosper his best counsell, or endeaours to you, when to initiate him,

Greg.
Math. 13.
Mat. 13. 16.

Math. 7. 24.

Scilicet vero

hec audita dif-

simulans, tam-

quam super are-

nam opus a di-

scensionis im-

penderis, infide-

liter fiat, &c.

Hilar. Canon. 6

Exod. 29. 10.

him, you begin so euilly, as to contemne God? For he that despiseth these things, despiseth not man but God. And himselfe saith againe, *The house of Israel will not heare thee, for they will not heare me:* Ezek. 3. 7

It must needs be euill likewise, where the aduice of men experienced, & authorised to assist, is contemned.

I say therefore, there are some men (I say not where, if it now concerne you, looke to it, if not, lay it vp till it may) there are some men, for this cause most vnfit to be elected, because they cannot abide the word of God, if it touch them, nor the counsell of good men, if it crosse them. Some worldly men are like those inhabitants by the falls of *Nilus*, the noise of other businesses hath so filled their eares, that they cannot hearken: the Roman *Peter* hath cut off the right eare of some, and such a *Malcus* can heare nothing saue onely what the state of Rome saith, there are no men to sit at our helmes. Others are, for other causes, deafe adders, who laying one eare to the earth, and couering the other with the tayle, (I mean, either for carnall aduice, or peruerse affections luring vp their eares) cannot be drawne out of their holds: who louing their owne ignorance, cannot be brought out into the light with the most diuine and sweet inchantments of wisdom: these are not onely *non audientes*, men not hearkening; but *omnino ut non ualent audire facientes*. So composing themselves, that they may not heare these like the enraged Iewes when they heare their faults toucht, stop their eares; and flye vpon the speaker. *Non erant surdi, sed fecerunt se surdos*: they are thus affected also to the counsell of men, if it bee not a *Minerva* of their owne braine, pride and selfe-loue wil neither suffer then to execute,

Aug. in Psal. 157.

ib. Aug.

Aug. in Psal. 157.

not apprehend it : there is nothing more intolerable then this out-sides of a magistrate, who thinketh nothing can be right but what himselfe doth, or proiecteth : looke neerer him, he admireth his owne head, talketh of the excellent seruices done to the state, disparageth his predeceffours, findeth inconveniences in other gouernments, in fine, as if hee were possessed with a spirit of contradiction, and his eares metamorphosed into tongues, hee who should bee *anscultans* with *Moses* in my text is *loquax*, and nothing els, as for aduice he feareth it might import some weaknes in the receiuer to carry any but an independent brain. I haue shewed you the *Idea* and character of a Magistrate, whose example if any so euill be to be found, must be auoided : as *Cyprian* said of *Doctors*, I must conclude of gouernours, *Neminem bonum esse, &c. qui non idem sit docilis* : he cannot be good who will not be taught: *Moses* thought not himselfe too good to be aduised by a man, who neuer went dry-foot through the red sea, who neuer talked familiarly with God : to shut vp this point then ; in your elections, it is safer, (I dare say it confidently) if you had any so vnhappy choice, to take a foole, who would performe this first part, and hearken to good counsell, then a wise man in his owne conceit ; there is more hope of a foole then of him : a simple man with eares is better then a deafe *Abisaphel* with his most curious oracles: be then that hath an eare let him heare : there is no feare in hearing good counsel, there is often danger in giuing it : *Moses* hearkened vnto the voice of his father in law, this is the first part, the next is—
He did all that he had said. We are now arriued at the maine point, practise. It was the onely good disposition

*Tutus auditur
 veritas quam
 predicatur.
 Aug. de doct.
 Christi.
 1. His confes-
 sionis in ex-
 cutione.*

position where we found him *auscultantem*: hearing is the sense of discipline, without this what euer is done were better vndone: without the eyes of counsell what is the strongest will, but like some blind *Sampson* pulling downe the pillars of a corporation. Yet we must not be *Athenians* giuen onely to heare, *AA. 17.* or tell: now commeth the fruit, in this same (*fecit*) without this, what euer is heard, were as good vnheard: you see these are the *gemelli*, which, (as in e- uery happy state they are borne together) cannot be diuided from the word of God, to the most godly counsell of man, there is a most necessary coniuncti- on, of hearing, and doing: without the last wee can- not bee iustified in the first, without the first, not in- structed in the last: many come to, and go from this place, without fruit; because they come, *ut audiant, non ut discant*, not to learne, but to heare, either for fashion, or for their pleasures, as to a theater: so this place becommeth to them, for an houre, *diuersorium oïi*, and a conuenience of seeing and being seene. But except we hearken to the voice of God, we cannot *Rom. 10.* beleue, faith is by hearing: and except we doe what we heare, wee cannot be saued: not the hearers, but the doers of the law shall be iustified: so is it in morall affaires: the deafe man cannot be wise, but all counsell, to a man, who will at last follow his owne fancy, is but lost breath: such aduisers are but as *Salomons* graue Senators to his wilfull sonne, heard, but not fol- lowed.

The summe of all is, if you will be well aduised, you must do all that is well said to you; so did *Moses* here, *fecit quicquid dixerat*. All, not some things onely; I neuer heard of any man either so peruerse in his reso-

1. Sam. 15.

Luk. 22. 34.

lution, or singular in his opinion, but that hee would heare and doe some things to which he was aduised: but good counsell must be more vniuersally followed, *Moses* did all. There is a way to peruert the best counsell, by seeming to follow it, as when wee leave out that, in which is the life and efficacy of the whole: as if the clyent should follow the prescriptions of his learned counsell in all, except the maine point, as if, of sundry dietricall rules of Physicke the patient should dispence with the principall: so *Herod* heard *John*, and did many things, but not the maine: so *Saul* tooke *Sammels* counsell, for the *Amaleck* voyage, yet you see what became of it, for sparing *Agag*, & the best of the spoile: so some pettie statists vse our ministerie: sometimes they will heare a sermon before their elections, or assizes, and therein will heare, & follow, as far as may make them seeme religious to a heedlesse vulgar, as farre as the word complieth and agreeth with their desires, but for this (all) it will neuer goe downe: for feare ignorance, or prophanes should doe them the wrong to count them Puritans, who neuer loued so much as a shew of true holinesse: and because they suppose (that which can neuer be) that wisdome may be seuered from religion, therefore they follow religious counsel, but as *Peter* followed Christ to the high Priests hall, a farre off, and had rather forswear any acquaintance with it, then be outwardly disaduantaged by it: if ye will follow God as *Moses* did *Iethro's* counsell, you must do all that he saith:

Some may say, he that will hearken to euery body, shall bee like the chaffe tossed to an fro with euery breath of wind: it is an endlesse confusion, a perplexed torture to be troubled with the vnmanerly buzzings

zings of a many-headed vulgar, which oftentimes like those troublesome evening-flies * cast themselves ^{* Blind Bees.} into our eares, with a great noise to no purpose. How irresolute must he be, who will hearken to that variable master, sounding of nothing more then contrarities? when shall he end his taske who vndertaketh to please euery body? where is that aduise, that designe, that vndertaking, which findeth no disallowance? Adde to this, among many voices the serpent also hisseth; there are, who giue pernicious counsell. Shall I then hearken to all? I say not, take counsell of the euill, they who so do, are like those who aske counsell of the dead, in which aduice commonly the diuell ^{I, Sam. 28. 7, &c.} personateth the Prophet, or of familiar spirits answering in idols, as *Abaziah* did; what necessity doth thus straiten any man? *Is it because there is no God in Israel?* hath he no seruants of whom thou maist take aduice? I say not, follow all that which seemeth counsell; the diuell said, *Command, or speake, that these stones be made bread*: it seemed charitable counsell, but was a ^{1 Sam. 15. 22 &c.} temptation. The young men said to *Rehoboam*, *Thus shalt thou say vnto this people——my least part shall be bigger then my fathers loynes.* It was seducement, it was not counsell, both giuer and receiuer of such aduice, are deceiued so often as they take al that which is spoken concerning counsell and deliberation to be good, *Give not thine heart to all the words that men speake* ^{Math. 4. 3. 1. King. 17. 10} ——thou must know thou art sometimes amongst the *Sirens*, and must stop thine eares, for feare thou be drawne to death by them. But how shall I discern which is counsell, and which seducement? Reduce all to these touch-stones, the word and will of God, and the commodity and good of them or him for whom

C

such

such counsell is intended: is it not agreeing with the holy will of God? bee it the oracles of *Ahithophel*, seeme it neuer so good for the state, it is not to be followed: there is no wisdom, nor counsell against God: be it preiudicious to the state, though for thine owne priuate gaine, seeme it neuer so good or pleasing, it is a suggestion of treachery, it is no counsell which is taken for any subordinate respect against the state, or the publike good which therein must be saued: is it against thy soules health, is it hurtfull to thy body, fame, estate, friends, directly or consequently (wherein neither Gods honour, thy Prince, countrey, religion, or thy soule are otherwise interess'd) it is seducement, it is not counsell: you see the meanes to discern, and you must euer begin to weigh by this balance of the sanctuary which standeth before my text—*if God so command thee*—Some may say, you haue your failings too, who deliuer the word: it is true we haue, and often preach the word in much weaknes, would God we were made perfect. I say not that the heathen sages were more beneuolous hearers, then many Christians, they wont to set the *Graces* by the statue of *Mercurie*, to import that some slips of the speakers of good things, are to be borne withall: but I say those infirmities are not alwaies our proper faults, you also haue your shares in them, it is because you want holy appetites to this word, that God sometimes and for your sakes shortneth vs: when zealous and obedient hearers do hunger for the word, they do not only help the Preacher with their attention, but obtaine, that God, who fed multitudes with few loaves, enlargeth our hearts and openeth a dore of vtterance, yea sometimes for holy hearers sakes, the word is giuen plentifully

Verse 33.

*Neminiquam
vero propter
auditoris cul-
pam subtrahi-
tur sermo do-
ctoris: Greg. in
pastor.*

fully, even to a *Judas*, an euill teacher. To conclude this matter then, I must say in Christ his words, *Take heede how you heare*, and when you heare holy aduice, if God so command you, imitate this man of God in my text, who did all that *Jethro* had said.

What was that all? reade the 21. vers. you shall quickly see the patterne of good Magistrates: 1. they must be *men of courage, viros roboris*, according to the Hebrew: what should he doe with the sword of iustice in his hand, who is of yong *Iethers* mettle, and dares not draw it to cut off malefactors? a coward cannot be either an honest man, or able Magistrate: for what counsell can rectifie that minde which dareth not be iust: feare is one of the deafe affections, no reasons can master it. But because all daring without the feare of God, is but temeritie and desperate resolution, this is annexed, they must bee *such as feare God*: this is the only antidote against all base and seruile feare: he that truly feareth God, will not feare man, or be daunted, or discouraged from executing iustice. This feare of God, is the ground of all abilitie, it is the beginning of wisdom; and all good order, & government, for those who are truly holy cannot but labour to make others so: happie is that government, where the Magistrate executeth his charge for conscience sake, doing his dutie, not like those nigardly & dissembling votaries who will not offer without a witnes, but because he knoweth that the eye of God is vpon him, who indifferently hateth that man who iustificieth the wicked, and him who condemneth the iust. Think not then that it is the dutie proper & peculiar to inferiors to liue wel, & that the Magistrates may liue disorderly: all the people looke on them, and from their actions,

Iudg. 8. 20.

καὶ τὰς μὲν διὰ τὸ
ἀγαθὸν ἀποποιεῖται
καὶ τὰς δὲ διὰ τὸ κακόν
ἀποποιεῖται,
&c.
Isocr. orat. ad.
Nic.
— τὸ τῆς πό-
λεως ὅλον ἥθος ὁ-
μαρτυρεῖται τοῖς ἀν-
θρώποις. ib.

deriue either honestie or libertie of sinning: command thy selfe therefore thou that commandest others, and think it more honorable for thee, in the feare of God; to subdue and gouerne thine owne inordinate affecti- ons then to exercise authoritie ouer thousands of citi- zens: as much as thou art dignified aboue others, so much excell them in goodnes. This thou shalt doe, if thou feare God, and so conforme thy selfe to the ex- amples of religious Gouvernours, that thou mayst be indifferently a patterne to thy inferiours and an emu- lator and imitator of thy superiours.

Thus must Magistrates be able men; they must also be men of power, vertue and actiuitie of body and minde, so the word is vsed. *Gen.* 47. 6. and men of spirit and courage, so it is vsed. *1 Chron.* 26. 6. that they may stand vp for the oppressed, as is said of *Moses. Exo.* 2. 17.

2. *Men dealing truly:* or men of truth. The Greeke calleth them iust men: and *Zach.* 7. 9. is mentioned *iudgement of truth*, so sometimes iustice goeth for truth, because these vertues, are so neerely allyed: it is an ad- mirable connexion of these things, first of truth with courage and strength of minde: for truth cannot bee without enemies, it begetteth them: he had need to be a resolued man who will be a man of truth: secondly, of truth & the feare of God: for (saith *Tertullian*) truth knoweth she is a stranger on earth, and that she shal ea- sily finde enemies amongst aliants: yet that she hath, her allies, mansion, hope, fauour, & dignity in heauen. The Magistrate then must be a veritable, sincere, and solid man, being what hee seemeth, and seeming such an honourable patterne for others imitation, as the God of truth (whose vicegerents princes are) will ap- prooue: he must loue and search out the truth of cau- ses,

*Veritas odio
est. Tertul.
apol. ado. gent.
c. 14.*

*Veritas odium
parit.*

Ib. Apol. c. 1.

ses, (without which iustice cannot determine) not as *Tertullian* saith, of certaine Philosophers *mimice affectant veritatem, & affectando corrumpunt*: nor, as hee ^{1b. c. 46.} saith of the same, may he be *furator eius & custos*, both a theefe and keeper of truth. He must regard the truth and equitie of the cause, not friends, not kinred, or other relations, as if they might alter the case, or lawfully peruert the course of iustice. The *Thebans* woont to make the statues of Magistrates without hands, importing that they might be no takers; and the images of iudges without eyes, or with eyes shut, intimating that they ought truly and without respect of feare or fauour of any, impartially to giue sentence; as it is said of *Selencus*, who would not against law, spare his sons eyes, though out of his tender loue, to spare one of them, he put out one of his owne: so then you see they must be *viriveritatis*, not hypocrites in matter of iustice, making a shew of doing it, but doing nothing lesse. Some faile herein for feare, some for fauor, some for custome sake, others in their place woont to do so, but it is a dangerous practise, for truth cannot be prescribed: Christ called himselfe the truth, hee named not himselfe custome: custome without truth or equitie is but the antiquity of error and iniquitie: some make their authoritie serue their owne ends, as when they execute law to satisfie priuate malice, or oppresse the innocent vnder some pretences of iustice or prerogative; so *Iezabel* vsed *Ahabs* scale: this is a frequent and vnhappie peruerting of equitie, the most hatefull hypocrisie in iudicature; when malice personateth iustice, when the diuell playeth the iudge.

*Veritatem se
nem consuetu-
dinem cogno-
minauit.
Tertul. de Virg.
veland.
Consuetudo
sine veritate,
reus est erro-
ris est. Cyp. ad
Pomp.
1 King. 21. 8.*

3. Lastly, they must be men *hating conetousnesse*: as *Paul* saith of Deacons to be elected, I must of Ma-

1 Tim 3.8.

Deut. 16. 19.

1 Sam 8.3.

Prou. 1. 19.

Ezek. 22. 27.

Ila. 56. 11.

Non sit manus

sua porrecta ad

accipiendum,

et collecta ad

dandum. De

modo bene vi-

vend. ser. 44.

gistrates, it behooueth them to bee men of good report, (as it is *Deut. 1. 13.* knowne men:) *non desirans filthy lucre*: the loue of gaine is the corruption of iustice, and a reward putterh out the eye. I may say then to you, who are to be elected, as *Bernard* to one, let not thine hand be stretched out to take, and shut when it should giue; and to you who are to make choice, as the same *Bernard* in another place, elect such, *as looke not into the hands, but necessities of the afflicted*. It is a miserable case when the Magistrate in a corporatiō is so necessitous, that he hath too many temptious to be vniust: and it were to be wished that in euery such place, prouision might be made, that the elected Magistrate might be, for his estate, independēt on the vulgar: for without this, rarely can iustice finde a due & smoth course. The complaint is made, the nocent conuented, but the conclusion is too often (what euer shewes are made) the malefactor must be spared, because he is, or may be a customer; then *Eli* saith onely, *Why do ye such things? for of all this people I heare euill reports of you*, doe no more my sonnes: and so it commeth to passe that when the Magistrate will not execute iustice, nor punish sinne, to remooue euill from the land, God entreth for default of iustice, and seuerely punisheth the whole common-wealth. How hatefull a gaine is this before the Lord: how filthy a lucre before good men? is it not the price of blood, which is the gaine of him who betrayeth the state? the like mischiefe sometimes befalleth, when the Magistrate is indulgent at the instance of friends, or kinred; such pleas are so common, that it is something rare to obserue that malefactor, who hath not some vncle, brother, cousen, or friend to stand vp an earnest

1 Sam. 2. 23.

earnest aduocate for his allies or customers impunity. What iustice, what feare of God is this? Or if iustice be impartially done, the vniust delinquents will doe their worst spights, that the rare man, who without feare, fauour, or respect of filthy gaine, executeth iustice shall be vndone, for they will withdraw their customes, because the good man would not conniue and sell them iustice, which they wickedly suppose as merchantable as any wares, and a kind of vailes and due, vpon occasions belonging to customers.

It is time to conclude: Brethren, I am not ignorant of the censures the last election passed vpon me, because I did not after this manner, and according to the custome of this place and time aduise you, but preached on another more generall subiect: I could haue answered then, how much it grieved mee, to heare some (too great a summe) crying like those Israelites to *jeremy*, *Pray for vs vnto the Lord--that the Lord thy God may shew vs the way wherein wee are to walke, and the thing that we may do:* yet intended not, what euer was preached, to follow (I will not say one word, but not) all. Words full of piety, but workes not consonant to those words: they did well to desire to heare, but it is not well when that was all, and no practise followed. But now I say I haue better hope of you: and therefore aduise you againe, take heed that you now doe all, that you be not worthily retaxed, in that you onely call for that word, which you will not follow: be not like those wicked Leuites, who coming to their consecration made shew of sanctifying hands, feet, and eares, but contrary to the sanctitie of their order neuer cared more for the substance: honour your authority as you are honoured by it, eclipse

Ier. 42. 2. 3.
Verba quidem
pietatis plena:
sed verba non
consonant o-
pera. Theod.
in ier. 42:

it not, as the Moone doth the Sun, of whom she borroweth her light and glory: it is more dishonour to be an euill, or negligent gouernour, then it is honour to be a gouernour: for this is the peoples fauour, perhaps their errour too, but the other your owne disgrace: let it bee therefore the center of euery mans ambition, whom it may concerne, not so much to proiect and labour for authoritie (for ambition and goodnesse haue seldome beene acquainted) as hauing it put into his hands, to vse it to Gods honour, and their good ouer whom hee is set. I will no longer keepe you from that which I heartily pray may be presently happie to you. The Lord God diuide his spirit among you, and enable him whom you shall elect, with the spirit of wisdome and counsell, to his eternall glory, and his peoples comfort.

Amen.



FINIS.